THE 14 HARMS Of Casting Evil Glances

Arifbillah Hazrat-e-Aqdas
Moulana Shah Hakeem
Muhammad Akhtar Saheb
Daamat Barakatuhum

Kutub Khana
MAZHARI

Gulshan Iqbal
Block No. 2,
Post Box No. 11182
Karachi. Ph: 4992176

Fourteen Harms of Casting Evil Glances

Author:

Shaikh-Ul-Arab Wal-Ajam Arifbillah
Hazrat-e-Aqdas Moulana Shah Hakeem
Muhammad Akhtar Saheb دامت برکاتہم

Dedicated to:
All the writings of this humble servant are in reality due to the combined blessings of the company of our spiritual guides:

- Muhyius Sunnat Hazrat-e-Aqdas
Moulana Shah Abrarul-Haq Saheb رحمۃ اللہ علیہ *and*
- Hazrat-e-Aqdas Moulana Shah
Abdul Ghani Saheb Phoulpoori رحمۃ اللہ علیہ *and*
- Hazrat-e-Aqdas Moulana Shah
Muhammad Ahmad Saheb رحمۃ اللہ علیہ

Muhammad Akhtar عفا اللہ تعالیٰ عنہ

Important Details

Name of the lecture:
Fourteen Harms of Casting Evil Glances

Lecturer:
Shaikh-Ul-Arab Wal-Ajam Arifbillah Hazrat-e-Aqdas Moulana Shah Hakeem Muhammad Akhtar Saheb
دامت برکاتہم
(May his shadow remain over us for a hundred and twenty years)

Contents

Introduction

بسم الله الرحمن الرحيم

In this time and age, due to the shamelessness and immodesty, which has spread through pornography, television, videos, internet, cell phones, cinema, novels, etc., so many people's lives have been destroyed. Young people have ruined their youth in illicit sexual intercourse and masturbation. Life-long marriages have been broken due to unlawful love affairs. On a social level, society is plagued with problems such as rape, prostitution, child molestation and pedophile, homosexuality, AIDS and other sexually transmitted diseases.

The question arises as to what is the root of all these problems. May Allah Ta'ala reward our *Masha'ikh* and pious predecessors, who look at the world with the eye of the heart, enlightened by the light of the *Qur'aan*, *Hadith* and the burning love of Allah Ta'ala. They have diagnosed all these sickness to be brought about by one deadly disease. The root of all these problems is the SIN OF THE EYES, casting evil glances, looking at the opposite or same sex with lustful gazes. Unfortunately, today, people do not even consider casting evil glances to be a sin, when in actuality it is the root of innumerable vices and sins.

Another reality which people are totally unaware of is that by protecting one's eyes from lustful glances, one is promised the taste of the sweetness of *Imaan*.

Once the sweetness of *Imaan* enters the heart, it will never be taken back. Thus by protecting the eyes, one is given glad tidings of a good death. Rasulullah ﷺ said:

ان النظرة سهم من سهام ابليس مسموم من تر كها مخافتى ابدلته ايمانا يجد حلاوته فى قلبه

"Verily the evil glance is a poisonous arrow from the arrows of Iblees. He who abstains from casting evil glances, I will grant him such Imaan, that he will feel the sweetness of it in his heart".

(Narrated by Ibn Mas'ud in Tabarani and Kanzul-Ummaal; Vol. 5, pg. 228), (Ibn Katheer; Surra Nur, Ayat 30)

Hafiz ibn Katheer رحمة الله عليه mentions in his *Tafseer*:

من حفظ بصره اورثه الله نورا فى بصيرته

"He who protects his eyes from unlawful gazes, Allah Ta'ala will grant him the light of the heart."

We ask Allah Ta'ala that He makes this booklet a means of exposing the reality of this destructive disease and that He guides the entire *Ummah* from the darknesses of sin into the light of piety and obedience to Allah Ta'ala and Rasulullah ﷺ. May He make it a means of eternal reward for our Shaikh, *Hazrat-e-Aqdas Moulana Shah Hakeem Muhammad Akhtar Saheb* دامت بركاتهم , who has devoted his entire life to purification of the *Nafs*, امر با المعروف ونہى عن المنكر (enjoining good and forbidding evil). May He accept it out of His sheer Mercy.

Amen

Harm No. 1: Disobedience of Allah

Casting evil glances is clearly forbidden by the نص قطعی clear and explicit text of the Qur'aan. Allah Ta'ala says:

﴿ قل للمومنين يغضوا من ابصارهم ﴾

"O Nabi ﷺ Tell the believing men to lower some of their gazes." *(Sura Nur ; Ayat 30, Juz 18)*

(Meaning, do not look at *ghair mahram* women and handsome boys). Therefore, he who casts evil glances is opposing the clear and explicit command of *Qur'aan*, and one who opposes the clear and explicit command of *Qur'aan* is guilty of committing a *HARAAM* act. Thus, to save oneself from this sin, it is sufficient to meditate upon the fact that the one who casts evil glances is opposing a commandment of the *Qur'aan*. In other words, he is disobeying Allah Ta'ala.

Harm No. 2: Breach of Trust

The one who casts evil glances is breaching the trust of Allah Ta'ala. Allah Ta'ala says:

﴿ يعلم خائنة الاعين وما تخفى الصدور ﴾

"He knows the mistrust of the eyes and that which the hearts conceal." *(Sura Mumin; Ayat 18, Juz 24)*

Allah Ta'ala uses the word خيانه, which means to commit mistrust. This indicates that we are not the owners of our eyes rather we have been entrusted with them. This is the

reason why suicide is forbidden, because we are not owners of our bodies. Allah Ta'ala has entrusted us with our bodies. Since they are a trust from Allah Ta'ala, to use it against His pleasure, to harm it or to put an end to it is forbidden. If we were owners of our bodies then perhaps we would have the right to use them the way we desire. By not giving us the choice and freedom to utilize our bodies, the way we desire is the proof that this is a trust from Allah Ta'ala. To embezzle this trust of Allah Ta'ala is a great crime. The one who casts evil glances is breaching and embezzling the trust of sight which Allah Ta'ala has granted him. The breacher of this trust cannot become the friend of Allah Ta'ala. How beautifully a poet has said:

نظر کے چور کے سر پر نہیں ہے تاج ولایت

جو متقی نہیں ہوتا اسے ولی نہیں کہتے

The "thief of sight" can never have the crown of friendship placed upon his head
He who is not a Muttaqi, is not a Wali

Harm No. 3: Curses From Nabi ﷺ

The one who casts evil glances is cursed by Nabi ﷺ.

Nabi ﷺ says in a *Hadith* mentioned in Mishkaat Shareef:

لعن الله الناظر والمنظور اليه

"May the curse of Allah be upon the one who casts evil glances and upon the one who presents him/herself to be looked at." *(Mishkaat; Pg. 270)*

If casting evil glances was a minor sin, then Nabi ﷺ, being a mercy to mankind would not have cursed its perpetrator. The curse of Nabi ﷺ is clear proof that this is a very despicable crime. The meaning of curse is to become distant from the mercy of Allah. *Imam Raghib Isfahani* mentions in *Mufradaatul Qur'aan* that the definition of لعنة (curse) is:

البعد عن الرحمة

"To become distant from mercy."

Thus, he who has become distant from the mercy of Allah Ta'ala, cannot gain salvation from the evils of his *Nafs*. Only he who is under the shade of Allah's mercy can attain salvation from the evils of the *Nafs*. Allah Ta'ala says:

﴿ ان النفس لامارة بالسوء ﴾

The Nafs abundantly commands evil."

(Sura Yousuf; Ayat 53, Juz 13)

So how is it possible to be saved from the evils of *Nafs*? Allah Ta'ala further says:

﴿ الا ما رحم ربى ﴾

"*Expect by the mercy of my Lord."*

From this, we understand that the only way to be saved from the evils of the *Nafs* is to come under the shade of Allah's mercy. Allah Ta'ala who is the Creator of this *Nafs* Himself has proclaimed that those who are in His mercy will be saved. Therefore, the one who has come under the shade of الا مارحم ربى his *Nafs* did not remain امارة بالسوء (excessively commanding evil) rather it became امارة بالخير

(abundantly commanding good). This is why after the command of guarding the eyes, يغضوا من ابصارهم , Allah Ta'ala mentions, ويحفظوا فروجهم "*Guard the private parts.*" Because through the blessings of fulfilling the divine command of Allah Ta'ala and saving oneself from the curse of Nabi ﷺ one comes under the shade of Allah's mercy. Now his private parts will also be safeguarded. Form this we conclude that the reward of guarding the eyes is that the private parts become safeguarded. On the contrary, if a person does not guard his eyes then he cannot guard his private parts either and curses which descends upon him is a separate punishment on its own.

Harm No 4: An Action of Stupidity

Hazrat Hakeem ul Ummnat Thanwi رحمة الله عليه said: "Every sin is a sign of stupidity and foolishness. Anyone who commits sin, then this is a sign that there is some deficiency in his intellect. He is disobeying such a Being in whose hands is our life and death, our health and sickness, peace and comfort, good and evil end. If his intellect was sound he would never commit sin. As for the one who casts evil glances, Hazrat says that he is extremely foolish. By casting glances, he attains nothing other than restlessness in his heart. By looking at a beauty, one never attains him/her, rather one gets uneasiness and the heart becomes restless when one remembers him/her. Allah Ta'ala has granted me a new aspect of knowledge. To cause inconvenience to any Muslim or to bother him in any way is HARAAM. Now that person who is casting evil glances, is he not a Muslim? Is he not causing pain to himself and making his own heart restless? Therefore, the same way it is forbidden to cause

pain and harm to any Muslim, it is likewise forbidden to cause pain to one's own heart by making it restless and uneasy.

Harm No. 5: Causes Pain to the Heart

If someone says that we accept that the heart experiences grief and sorrow when looking at beauties, but grief and sorrow is also felt when protecting the eyes. A person feels regret in his heart saying, "O how pretty that face may have been." So what is the difference? One will be causing pain to the heart either way, by looking and not looking. The answer to this is that the pain experienced by looking at the beauty is more severe than the pain felt when guarding the eyes. When a person casts evil glances at any beauty then one comes to know of her shapes and features. "Her eyes are like this, her nose is like that and she has a model face..." This grief is termed as "grief of known and recognized beauty" which is more severe and causes more restlessness and uneasiness in the heart. However, if one guards his eyes then this will be "regret of unknown and unrecognized beauty." When a person does not look, then the regret, pain and grief will also be light and minimal. The effect of this pain and grief will fade away quickly. The sweetness of faith which one attains from the regret of not attaining the "unknown and unrecognized beauty" will be so enjoyable that it will surpass all the combined enjoyments of the world. On the other hand, by casting evil glances and making oneself go through regret and grief of "known and recognized beauty," the anger and wrath of Allah Ta'ala descends. As a result of this, the heart becomes restless and uneasy. One does not have a moment of

contentment in the heart and life also becomes bitter. Therefore, there is a world of difference between the two pains. One is a world of mercy and the other is a world of curses and wrath. The difference between the two griefs and pains is like the difference between Paradise and Hell-fire. Hence, the command of lowering the gaze is a great favour of Allah Ta'ala upon the believers. By making us go through the pain of "unknown and unrecognized beauty," He saved us from the pain of "known and recognized beauty." Just like the example of a person who gets stung by a mosquito and another gets bitten by a snake. The one who got stung by the mosquito thanks Allah Ta'ala that he did not get bit by the snake. Similarly, the pain and regret of guarding the eyes from "unrecognized beauty" is like the stinging of a mosquito, And the pain and regret of "known and recognized beauty" is like the biting of snake.

Harm No. 6: Weakness of the Heart

By casting evil glances, the thought of that beauty continuously comes into the heart and mind. Through this, the heart is in a continuous struggle and conflict which causes the heart to become weak and sickly. The curse of casting evil glances is that along with the eyes, the five senses and the entire body becomes agitated.
In the commentary of the verse:

﴿ ان الله خبير بما يصنعون ﴾

"Indeed Allah is fully aware of what they do."

Allama Alousi رحمة الله عليه explains this verse in his *Tafseer*

Ruhul Ma'ani under four headings:

1. باجالة النظر Allah is aware of how you turn your eyes around to cast evil glances.

2. باستعمال سائر الحواس The one who casts evil glances uses all five senses. By using the sight, he tries to look at the unlawful beauty, he uses his hearing to listen to her an unlawful voice, he uses his lips to try to get an unlawful kiss, through his touch he desires to caress the beloved, through his sense of smell he wishes to smell the beloved's fragrance.

3. بتحریک الجوارح Allah is fully aware of the movements of all the limbs. Allah is watching how he uses his hands, legs and other limbs in order to obtain his beloved. Whereas the perpetrator is totally unaware that Allah Ta'ala is watching his every move.

4. بما یقصدون بذالک Allah Ta'ala is fully aware of his final aim and that is fornication. This is actually an informative sentence that has a warning concealed in it, that is:

   "I AM FULLY AWARE OF YOUR EVERY MOVE. IF YOU DO NOT ABSTAIN, THEN THERE WILL BE SEVERE PUNISHMENT!"

Thus, in this verse there is an indication that he will be punished if he does not repent. Casting evil glances is the first stage towards fornication and illicit sexual intercourse, in which a person becomes shameless, makes himself naked and then humiliates and degrades

himself in both worlds. This is why Allah Ta'ala forbade the very beginning stage of casting evil glances. The example of this sin is like an escalator which automatically takes a person to the final stage, as soon as he puts his foot on the first step. That action whose beginning is evil, what can be expected of the end result? I have a couplet concerning this:

عشق بتاں کی منزلیں ختم ہیں سب گناہ پر
جس کی ہو ابتداء غلط کیسے صحیح ہو انتہا

All the stages of the love of idols, end in sin
How can that thing, which begins with evil,
ever end in goodness?

Due to the fact that all the limbs and five senses of the one committing evil glances becomes agitated, and the heart becomes involved in a continuous struggle for filthy and evil motives, the body and heart of such a person becomes weak and sickly.

Harm No. 7: Medical Harm

One physical harm of casting evil glances is that the urinary bladder becomes swollen due to which a person is compelled to repeatedly urinate.

Harm No. 8: Premature Ejaculation

By casting evil glances the sexual desires increase due to

which the heat and temperature of the body rises. This in turn, makes the semen thin and watery by which a person gets the sickness of premature ejaculation. Such a person is unable to property fulfil the rights of his wife due to which their marital relations and eventually their family life is destroyed.

Harm No. 9: Ungratefulness

Casting evil glances brings about ingratitude within the heart. When a person is looking at so many faces and features then his own wife does not remain attractive to him. Hence, he becomes ungrateful thinking to himself that he did not get a good-looking wife. And if she is good-looking, then he thinks to himself that she could have been more beautiful. That woman which appears more attractive to him than his own wife, then even if his own wife is beautiful, she is still not as attractive as the other woman. In this way, he is becoming ungrateful of Allah's favors. As for the one who guards his eyes out of Allah's fear, and does not look at other women, than even if his wife is not so beautiful, she is still attractive to him and in this manner he remains grateful to Allah for this favors.

Harm No. 10: Weakness of Eyesight

By casting evil glances, a person's eyesight becomes weak. This is because by guarding one's gaze, one is fulfilling gratitude for the blessing of sight and the reward of gratefulness is the increase of blessings as it is mentioned in the *Qur'aan Shareef:*

﴿ لئن شكرتم لا زيدنكم ﴾

"If you are grateful then We will most definitely increase you in blessings."

(Sura Ibrahim; Ayat 7, Juz 13)

Casting evil glances on the other hand is ingratitude and the punishment of ingratitude is severe, as is mentioned in the *Qur'aan Shareef*:

﴿ ولئن كفرتم ان عذابی لشدید ﴾

"And if you are ungrateful then know that My punishment is severe."

Harm No. 11: Distance from Allah Ta'ala

The greatest reward one attains by guarding the eyes is the special closeness of Allah Ta'ala. Guarding the eyes from *Layla* is a means of attaining *Maula*. This is because guarding the eyes makes the evil desires of the heart to bleed and when all four corners of the heart become red by shedding the blood of regret, then from every horizon of the heart the sun of the closeness of Allah will rise. I have a couplet concerning this:

وہ سرخیاں کہ خون تمنا کہیں جسے
بنتی شفق میں مطلع خورشید قرب کی

The redness of the blood of unlawful desires,
Becomes a horizon from which the sun of closeness to Allah Ta'ala rises.

I have some more couplets on this subject:

داغ حسرت سے دل سجائے ہیں

تب کہیں جا کے ان کو پائے ہیں

Through the wound of regret have I adorned the heart,
Only after this have I attained Him.

ان حسینوں سے دل بچانے میں

میں نے غم بھی بڑے اٹھائے ہیں

By guarding my heart from these beauties,
I have gone through much pain and grief.

منزل قرب یوں نہیں ملتی

زخم حسرت ہزار کھائے ہیں

The station of closeness to Allah cannot be attained so easily,
Only after a thousand wounds of regret is it attained.

If a person would realize how distant he becomes from Allah Ta'ala by casting evil glances then he would never cast evil glances. The example of this is like that heart which is directed towards Allah Ta'ala at 90 degrees and then casts evil glances. That very same heart turns 180 degrees away from Allah Ta'ala. The heart which was directed towards Allah Ta'ala turns away from Him and becomes directed towards that beauty. Every moment the heart becomes occupied with thoughts of that rotting and decaying corpse. The heart is destroyed by these thoughts and many people have even died an evil death.

Harm No. 12: Heart Attack

Casting evil glances could eventually lead to a heart attack. This is because the heart becomes occupied in a continuous struggle. The beauty pulls the heart to him/her and Allah's fear pulls the heart in its direction. Through this struggle and pain, a person eventually gets a heart attack because this internal conflict causes the heart to increase in size. If he would have protected his gaze then he would not have been caught up in this internal struggle and he would not have had a heart attack.

ایک سلمیٰ چاہئے سلمان کو

دل نہ دینا چاہئے انجان کو

Salman wants for himself a Salma
One should not give his heart to any stranger

By giving one's heart to just any stranger leads to having a heart attack. However, one should take note of the fact that there are many causes of a heart attack. Therefore, a person should not have the misunderstanding that anyone who has had a heart attack was involved in casting evil glances. One should take special care and be cautious of this in the case of pious people. One should have a good opinion of them. We have been commanded to have a good thought and opinion of every Muslim.
In short, one should not have an evil thought and opinion concerning anyone. Rather one should worry about oneself. Ponder over this harm that if I cast evil glances then it will eventually lead to a heart attack.

Harm No. 13: Sexual Desires are Aroused

By casting evil glances, the sexual desires are inflamed and incited. If a person does not attain the beauty whom he was casting evil glances at, then he will fulfil his inflamed desires by committing illicit sexual intercourse with anyone he gets a hold of, even if he/she is ugly. He inflamed his desires by looking at a beautiful face and satisfies this desire by having illicit sexual intercourse with someone with an ugly face. He casted evil glances out of greed for beauty and ended up degrading himself with such an ugly person that one cannot stand to even look at her/him. Casting evil glances is such an evil act that does not leave you until it takes you to the final stage of sin wherein a person does not even see beauty anymore. Guarding one's private parts after casting evil becomes impossible. This is why after يغضوا من ابصارهم (*the command of lowering the gazes*) Allah Ta'ala reveals ويحفظوا فروجهم (*to guard the private parts*).

From this we see that by protecting the gaze the private parts also become protected, and if the gaze is not guarded then the private parts also do not remain secure from sin.

Harm No. 14: Leads to Masturbation

Casting evil glancing causes the seminal fluid to come out of its place. And once the semen leaves its place then it cannot go back. The semen cannot reverse like a car. Just as in the case of a goat or cow's udder it cannot go back, because the udder is a place of discharge not

intake. Similarly semen cannot go back into its place after being released. It has to be discharged one way or the other, whether it be lawful or forbidden. The curse of casting evil glances is such that a person does not remain conscious of lawful or unlawful. He will either fulfill his lust by having illicit sexual intercourse with some women or degrade himself by committing sodomy with some man or young lad.

If he does not get any man or woman then he will fulfill his lust by masturbating. Just as it is unlawful and forbidden to commit sexual intercourse with a strange man or woman, it is likewise forbidden to masturbate.

Unfortunately, this sin has become widespread in this day and age. In some narrations of *Hadith* there are severe warnings against this sin. It has been mentioned that the person who masturbates shall be resurrected on the Day of Judgment with a pregnant hand. It has also been mentioned that the ناکح الید (*the one who masturbates*) is under the curse of Allah. Fulfilling one's sexual desires in an unlawful manner is obviously impermissible. But one should also be cautious of excessive permissible sex. Too much sexual intercourse spoils the health and drains one's strength. Spiritually, one does not get enjoyment in worship and *Zikr*. If also causes the child to be born weak and frail. It is for this very reason that our pious elders have advised to preserve the semen. After 15 to 30 days when there is a strong urge to have sex, only then should one fulfill one's desire. The lion copulates once a year and from that it breeds offspring. Similarly, those people who have intercourse after long intervals of time produce strong and healthy children. Therefore, moderation is necessary in sexual relations with one's wife, otherwise excessive sex can even lead to death. My Shaikh, *Hazrat Phoulpoori* رحمة الله علیه narrated to us the incident of an

Alim who had a very beautiful wife. Whenever he would come home from running errands and would see his wife, then he would not be able to control himself. He used have so much sexual relations that after six months, instead of discharging semen, blood started to ejaculate from his penis. This eventually led to a severe fever after which he died. Beauty was the cause of his death. This is why I advise to have moderation in permissible things as well. As for the unlawful, then my advice is not to even go near *Haraam*. May Allah Ta'ala grant us the ability to practice upon what has been said.

Amen

ہم ایسی لزتوں کو قابل لعنت سمجھتے ہیں

کہ جن سے رب مرا اے دستوں ناراض ہوتا ہے

We regard as cursed those joys
Due to which O friends, my Sustainer is displeased.

The Cure to Casting Evil Glances

By
Hazrat-e-Aqdas Moulana
Shah Abrarul-Haq Saheb رحمۃ الله علیہ

My Shaikh and mentor, *Moulana Shah Abrarul-Haq Saheb* رحمۃ الله علیہ has formulated some very important guidelines for protecting the gaze. I will present them here. Read them once daily with the intention of reformation.

The harms of evil glances are so numerous that sometimes one's *Deen* and worldly life are both destroyed. The evil effects of this spiritual disease are spreading rapidly nowadays. Accordingly, it seems appropriate to mention the cure and remedy to all the harms which have been mentioned. Consequently, one can protect one's gaze by adhering to the following practices:

1. When women are passing by, keep the gaze low no matter how much one has an urge to look. If your gaze accidentally falls on someone, immediately lower it no matter how difficult it is, even if there is fear of losing your life.

2. Perform a minimum of two *Rakaats* for every evil glance and also give some money in charity according to your means. Repent excessively.

3. Completely abstain from intermingling with the opposite sex or anyone to whom one is

sexually attracted to.

4. Do not read love poems or novels. Abstain completely from cinema, television, videos, unnecessary "surfing" on the Internet and all pornography.

5. Stay away from the environment of nudity and disobedience. Do not adopt the company of those who are involved in the disobedience of Allah.

By practicing the above mentioned guidelines, Insha-Allah, your *Nafs* will come under control. In this way you will be cured of the love of all beings other than Allah. Your heart and soul will perceive such rewards that will bring ecstasy to your soul all the time. The heart will experience such tranquillity that even the kings do not dream of. It will seem as if a life of hell has been changed into a heavenly life.

May Allah Ta'ala grant us the ability to practice upon what has been mentioned.
Ameen

دیں کا دیکھے ہے خطر اٹھنے نہ پائے ہاں نظر
کوئے بتاں میں تو اگر جائے تو سر جھکائے جا

Harm to Deen will be caused, do not allow the gaze to be raised,
Bow your head when you enter the street of the beloved.

Hafiz Ibn Katheer quotes a *Hadith* regarding the virtue of guarding the eyes from lustful glances in his *Tafseer*. *Ibn Abi Dunya* narrates on the authority of *Abu Hurairah* رضی الله تعالیٰ عنہ that Rasulullah ﷺ said:

قال ابن ابی الدنیا بسنده: عن ابی هریرة رضی الله عنہ
قال قال رسول الله صلی الله علیہ وسلم:

كل عين باكية يوم القيامة الا عينا غضت عن محارم الله وعينا سهرت
فی سبیل الله وعینا یخرج منها مثل راس الذباب من خشیة الله

"*Every eye shall weep on the Day of Judgment expect for the eye which was lowered from unlawful glances and that eye which stayed awake in the path of Allah and that eye which shed tears in the fear of Allah (even if tear be as small as the head of a fly).*"
(Tafseer Ibn Katheer: Sura Nur, Ayat 30)